The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE BELEAGUERED CHURCH

ALL AMERICAN Catholics who read the diocesan newspapers—all too few a number, we regret to say—will rejoice in the authoritative news sent from Vatican City by the correspondent of the N.C.W.C. News Service that the health of the Holy Father is by no means so alarmingly weak as reports in the secular press of late have made it out to be. While the Pope's advanced years—he is now seventy-nine—are at last beginning to affect his marvellous energy, and the agony of spirit caused by the fiendish slaughter of bishops, priests and nuns in Spain for a time very obviously depressed him, the Holy Father, according to Monsignor Pucci, the best-informed correspondent in Vatican City, is far from being the broken old man secular news reports depicted him as being. Indeed, even out of the horrors being enacted in Spain, the Pope has derived consolation from the spiritual heroism of the many victims among the slaughtered children of the Church who went to their deaths praising Christ, and freely accepting their fate, offering it up to God for their religion and their nation. That even out of the fiery and bloody torments of these new Spanish martyrdoms there is springing up a renewed force of Catholic devotion, brings hope and rejoicing to the heart of the Father of the Faithful.

Meanwhile, the frightful struggle in Spain goes on with no end in sight. And the flame of the hundreds of churches and convents and schools, glaring above the bodies of the victims, dreadful reality as it is, is also a symbol of the raging hatred of the Church of Christ which is carrying on its deadly attack in many parts of the world. The Church today is truly a beleaguered fortress. In Russia, in Germany and in Mexico the assault proceeds, less bloodily and cruelly, at present, than in Spain, but with equal hatred, with a fixed determination to overthrow that power which

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militant atheism has organized its forces throughout the world to destroy.

The secular press does not adequately report the steady, relentless progress of this international war upon the Church. For example, it does not carry on such careful investigations as are made by the Mexico City correspondent of the N.C.W.C., published by the Catholic weekly newspapers, showing how, step by step, the reduction of the Church in Mexico to utter weakness, as a preliminary to its complete elimination, is being accomplished. Week by week drastic measures are put into effect by either the federal or state governments in Mexico even further handicapping or crippling what activities are still possible for the Church.

This past week, for instance, there occurred, in the city of Teziutlan, something which is characteristic of the prolonged and systematic persecution of the Church in Mexico. Teziutlan is the see city of the Diocese of Popantla and Teziutlan. There the authorization of the one priest hitherto registered to function for the entire diocese has just been cancelled. The bishop of the diocese, who had been arrested three times by federal troops, was expelled some time ago. Now the single priest who had been permitted to do what he could to minister to the people, has been removed from his post. The diocese becomes the fifth in Mexico which has been wholly deprived of even one priest.

Throughout all Mexico the same process—less drastic, as yet, but steadily succeeding in its purpose—is proceeding. In all Mexico now there are only 576 priests duly registered and authorized by the municipal authorities in the thirty-three dioceses and the one vicariate apostolic in which church services are permitted. In these places 1,231 churches are at the disposal of the priests. "Of these 1,231 churches," Mr. Betico, the N.C.W.C. correspondent, reports, "only 105 have been opened since March 15, at which time the [secular] press of the United States reported the wholesale reopening of churches and the relaxation of the persecution laws. In exactly five states during this period the laws regulating religious worship have been changed, and in one of these, Chihuahua, the law was made more stringent, limiting the number of priests for the entire state to one." In addition to the churches in which, under severe restrictions, religious services may be carried on by the clergy, there are 1,460 churches in which the harassed Catholic laity may privately pray, but in which priests are not allowed to minister to the people. In some states, however, many churches have been turned into warehouses, garages, agrarian and even Communist centers.

There are, on the basis of government statistics, at least 15,000,000 Catholics in Mexico. A superficial view of the situation would show that there is now one church open for services for every 12,000 Catholics, with one priest to minister to every 26,000; but the actual state of affairs is much worse. In three states all churches are closed, even for private prayers. In many others, while some churches are left open, no priests are allowed to function. Of course, the priests carry on—and at the constant peril of their lives or liberty—but, at best, millions of Mexicans are completely deprived of their religion.

The Knights of Columbus were, we believe, completely justified in declaring at their annual convention that they stand, as Catholics, "on firm ground in declining to cease their complaints against the Mexican government until the religious laws are brought in line with justice, reason and national necessities; and until pastors are allowed to occupy their altars and pulpits, and clergy and people are not insensately and arbitrarily hampered in the exercise of their civic rights, of their right to freedom of worship, with which the revolutionary-imposed Constitution invests them; and which they are still not permitted to enjoy."

Again, however, as in the case of the truth concerning the Pope's health, the real news out of Mexico concerning the Church, or out of Spain, only reaches the public by fits and starts, usually in times of violence. And, therefore, the real news has small, or only passing, effect upon public opinion. As we have often said before, but must sadly continue to repeat: Catholic publicity is the weakest of all the instruments of the Church in America. Ways and means of adequately reaching the great public with accurate information about the Church, in this vast crisis of its life, simply do not exist. Until they are devised and put into operation, the Catholic Church, humanly speaking, is not only besieged by its deadly foes—but it is also isolated from its own children and its potential friends outside its own communion.

Week by Week

MR. LANDON unmistakably laid down his first campaign barrage. The invasion of New York began quietly enough, but before it was over the plain citizen from Kansas, devotee of horses, mountains and trout streams, had taken his position as the leading critic of the Roosevelt administration. It is true that the criticism did not get much farther than the expression of an attitude. Yet this at least was fairly clear: it lay behind the emphasis on freedom as a treasure to be safeguarded only if kept upon local community control, and the insistence that the President's "spend and hide the

The Trend of Events

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taxes" policy is equivalent to bad government. Relatively unexpected was Mr. Landon's direct attack upon the corporation surplus tax as a device to throttle the small business man. As a whole his oratory had a distinct aroma of "horse and buggy" days. Its simplifications—which the hostile are likely to deride—contrast markedly with the complexities which Mr. Roosevelt has been so continuously suggesting. Before the Democratic standard-bearer can settle down to the fight, he must cope with the farm problem anew. It is rumored that vast engineering exploits will be offered at Des Moines by way of a solution for the drought evil. More generally the agricultural industry is again behind the nation's footlights, nature having played nothing short of havoc with "controls" recommended by expert opinion only a few years ago. There could be no better demonstration of how sensitive are the mechanisms upon which modern industrial society relies.

Europe Once More

AMERICANS cannot avoid the uneasy feeling that despite all remarks to the contrary their destinies are closely bound up with those of Europe. Just now there is an almost universal conviction that we must at least manage to keep out of the next war; but there is an almost equally widespread doubt whether we will keep out. Most of us suspect furthermore that the ideas which underlie the existing tragic situation abroad must sooner or later take root here. All these varied guesses are not far from the truth. Only one thing can really be done: to seek realism about Europe at all costs, and then to weigh that reality by unwavering moral norms. To act otherwise is to covet disaster because developments in the Old World engender such turbulent gusts of emotion that clearsightedness regarding both facts and principles soon vanishes. Perhaps the most important single point that can be made about Europe now is that neither peoples nor statesmen are being guided by economic and political considerations alone. Pseudo-messianic beliefs hold sway to a greater extent than ever before, and individuals are frequently so completely bowled over by those beliefs that they lose sight of deeper and more abiding moral or religious convictions. More than two years ago, we insisted that Hitler could not be overthrown by a raid from the outside of the German economic system. Today hardly anyone doubts that, or doubts either that Nazism is a new and fanatical religion. It has to a large extent replaced Marxism as the secularist creed, and to some extent it has deceived even the elect. What will happen when its violent day is at an end, possibly after a world-wide cataclysm has intervened? The answer is surely dependent on the fervor of Christians.

The Church Militant

WHILE the Church is actually bleeding with the wounds of its martyrs in one place, in another there is the growth of health. Often this growth is preceded by a period of strain, of tragedy and difficulties, which strips away opportunistic, worldly accretions and leaves the essential core of the Faith. We are reminded of this by the leading editorial in the current issue of *Pax*, published by the Benedictine Missionary Fathers of Newton, New Jersey. The editorial, recalling that the Holy Father has recommended that the prayers of the faithful this month be offered for the conversion of the peoples of the oriental civilizations, takes the occasion to sum up some crop statistics on new Christians who have sprung up in China, including Manchukuo, from the red seeds of missionaries who have given their lives not only in the sense of braving violent death but also of living laboriously with scant and uncertain means far from home. At the beginning of the present century, there were only 700,000 Catholics in China. In the intervening years, that figure has been multiplied four times. In the teeming country with its 300,000,000 population, the 2,800,000 Catholics are served by 4,309 priests, including bishops, which means one priest for 654 Catholics and 115,500 non-Catholics. The growth in numbers, says *Pax*, has been equalled by a growth in zeal attested by receptions of the sacraments, participation in the Church's life and charitable activities and vocations. Of 125 mission territories, 22 are fully entrusted to native clergy. There are 13 native bishops, 1,734 native priests, and of 5,413 nuns in China, 3,418 are Chinese, besides a teaching staff of 15,807 natives.

Cotton Picking

THE RUST brothers of Memphis are in a position close to that which any reader of the history of the industrial revolution dreams about. Tests in Mississippi show that they have a machine which actually picks cotton off the plants. It is nowhere near perfect, but it looks as though they have invented something that will bring revolution to the cotton industry. They do not feel as gay and confident and proud, however, as the inventors who brought on the industrial era must have felt. They are deeply concerned about its social application. They do not appear worried about having the picker accepted, or getting it made or making enough money for themselves, but they do seem scrupulous about completing the ruin of Southern economy. It is their intention to lease and not to sell their invention so that they may know that it is not being used to the harm instead of help of men. They have issued no plans telling just how they will mechanize picking without ruining utterly the already nine-tenths ruined pickers, but

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they have said they are trying and have declared that they will at least abstain from displacing indiscriminately the human workers when they have no place to go. They are facing the problem under Socialism too. A machine was being demonstrated in Russia at the same time as in this country. This could result in a more noble rivalry between Communism and democratic capitalism than is typical. Instead of seeing which set-up can create the most dangerous army, perpetrate the most outrageous tyranny, exert the most awful violence and encourage the most blasphemous atrocity, it would be good to see a genial rivalry in benefiting mankind, in clothing the poor, healing the land, caring for the powerless. The Rust brothers have given a belated turn to the industrial revolution. One hopes they may also somewhat deflect the revolution against modern industrialism from its course of destruction and hate.

First, Last and Always

VERY much the right sort of thing is the safety conference held in New York recently, and attended by the "safe driving" contest winners from every state in the union. Readers will recall that the conditions of entry into this contest (sponsored by the Commercial Investment Trust Safety Foundation and the American Automobile Association) were, that the entrant should never have had a conviction for a motor accident or a traffic violation; and that he (or she), up to the hour of entry, should have driven a minimum of 50,000 miles. These requirements were calculated to weed out all reckless or unseasoned drivers whose freedom from the taint of legal censure may be considered in itself an accident which time will doubtless grimly set about rectifying. The result has been to bring before the public eye, in the most helpful way possible, those personal examples of sanity and self-control which must become operative generally if the world is not to wreck itself with the motor mania. Deliberations of the conference have not yet been made public. Current news stories also reflect a commendable tendency of magistrates throughout the country to regard traffic violations with great severity.

Drama in Medicine

IT IS no new thing to say that most medical news is dramatic: dramatic in the double sense, of making pictorial and concrete the struggle against disease, and of exhibiting a high degree of heroism among the fighters. A whole company of writers—the names of De Kruif and Carrel occur first, but they are by no means the only ones—have happily undertaken to put these permanently significant facts before the public in terms of presentation which shall give to them the additional permanence of literary expression. We do not recall that any case thus celebrated combines more of the elements calculated to touch and to impress with the reminder of what the true human quality is, than the news story which is currently earning for itself a modest paragraph in the papers. The mother and father of a seven-year-old boy have submitted to inoculation with a particularly deadly form of streptococcus germ in the hope of thereby producing a serum from their own blood which will cure their child. It appears that almost the sole chance of recovery from the rare disease with which the little boy has been stricken is transfusion of the blood of some human subject recently cured of the same malady, a vicious circle narrowing the hopes of the patient to an absolute minimum. Of course, all the precautions known to medicine are being taken to limit the inoculations to a degree within the control of the attending physicians; but the danger is always real and may be deadly.

Tribal Restoration

THAT there are many picturesque survivals of custom among American Indians no newspaper reader can doubt. Corn dances, rain dances, snake dances, tribal weddings, intertribal barterings, receive their due meed of newsprint and rotogravure space. However, these are in the main isolated items. The Indian, even the reservation Indian, is necessarily affected by the conditions of modern existence. They may not make a modern being of him, but they do effectually prevent his remaining a being in full harmony with his ancestors. Only the ignorant would imagine that this represents clear gain, for either the Indian or the country. Aside from the health-giving activities of the old hunting days, the alertness of sense and muscle, the uncanny knowledge of nature, the modern Indian has had, in his restricted life, to surrender many excellent tribal arrangements covering the problems of economic distribution. For these reasons, we hope that the newspaper story of Mr. Robert Yellowtail's intention to restore complete tribal existence to his people, the Montana Crows, has the substance of fact behind it. The Crows take badly to the government's plan to make farmers of them, and Mr. Yellowtail, who is a lawyer and cattleman, proposes to make them a bison- and elk-hunting people once more. With official aid he is already preserving these animals in the Montana mountains. Their meat will fill the tribal larder and their pelts will furnish the tribal income; while the pride of being self-supporting and the satisfaction of exercising the deeply ingrained ancestral habit of hunting (limited hunting, not slaughter) will bring to the Crows adjustment and content. So reasons—very reasonably, we think—Mr. Yellowtail.

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MEN ON PAROLE

By CHARLES J. DUTTON

What an experienced parole official sets forth in the accompanying paper should prove to be one of the most helpful articles we have ever published. Facts and not fancies or prejudices are used by him to demolish popular fallacies as to the predominance of foreign-born Catholics among criminals, and as to the supposed failure of the parole system. The practical suggestions which the author offers are of high interest and great value, particularly to the leaders and directors of welfare work for boys and young men.—The Editors.

IT WAS dark, with the rain pelting against the windshield. The road was lonely, and it was late. It would be an hour before I could reach the city and have the car in the garage. I knew where I was: one more long hill, and I would pass a little church. Next a small town, then thirty-five miles—and home. In an hour the dangerous driving would be forgotten. Even as I thought this, I saw ahead of me the country church, and something that caused me to stop the car. This dingy weather-stained building I had never seen open. Yet on this stormy night, lights were throwing the small windows into bright relief. In the driveway were at least a dozen cars. They were cheap cars; a glance told they were far from new. As I slowed the car, above the sound of the rain a voice floated out of the building. It was a shrill voice, angered, raging. Prompted by curiosity I went into the church.

The man on the platform was about fifty; tall, thin, he looked fanatical. He knew the tricks of the demagog. There were perhaps thirty people; twenty-eight of them were men. The auditorium was dingy, cramped. Pausing only to give me a suspicious glance, the speaker swept on. It took only a moment to discover his subject. Though I never learned what organization the speaker represented, it did not matter. In the five minutes I listened it was rather easy to tell what he was doing: stirring up prejudice, rousing the hatreds of simple-minded people, retelling old and exploded lies. In brief, an anti-Catholic meeting.

One statement provoked me later to much thinking. Shrilled forth in a wild tone, with a fist clenched and thrown high, were the words: "Who commits all our crimes? You know, my friends. The foreign born. What is their church? Why, of course you know. The Catholic Church!"

It was at this place I arose and went to my car. As I started the motor, my hand crept into my pocket and felt a little silver badge I carry. It is a simple badge and the lettering is brief. It reads: "Department of Justice. Senior Agent."

All the way into the city I thought over the speaker's statement. I should know something about crime. I am in charge of 7,000 square miles of the second largest populated state in the Union for the Board of Pardons and Parole. In my files is all the information — criminal, economic, psychological — that can be gathered, on hundreds of men who are on parole. I should know something about crime, its causes, those who commit it. And I thought of the fallacies the public believes about crime.

How many times have those who wished to stir up religious bigotry made the statement I heard in that dreary church! How many times have we been told the bulk of our crime is committed by the foreign born! How often has the charge been hurled at a particular church! Again and again and again. Has anyone ever taken the time to discover if these statements are true? There may be a reason why no one has. Few are in a position to really check the religious background of those who have been confined in our state institutions.

I decided to check my own records. They are very complete. We who supervise parolees have every detail of their lives before us. We know where they were born, about their families, their religious background. Their mental age as well as their actual age is before us. We know their emotional background, their complexes, their weaknesses. The files could tell me all I needed to know to check the speaker's statement.

Let me picture my district. It includes a half dozen large cities, busy cities. Theirs is a laboring population, foreign born from all the nations of the earth. In those cities the religious background is Catholic. In some of them the Catholic population is as high as 80 percent. Then there are the sparsely settled counties. These are hilly, with rivers and brooks. Towns are small, distances great between houses. In these counties are coal mines and oil wells. Here again are laboring people. In the mines they are of foreign ancestry or birth, Catholic by religion.

I began to question whether my files would give a fair picture. And it was a fair picture I wanted, nothing else. I classified the religion of all my men on parole. Also all those who had been on since the Board of Pardons and Parole was founded. There were many hundreds. When it was all done I sat back and looked at my figures. Sad as it may be, in my district the religious background of 56 percent of all people on parole was Protestant. It ought not to have been, if the speaker I had heard was correct. The bulk of my

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parolees had come out of the thickly populated cities, cities which are Catholic, whose population is foreign born.

Let me break up these figures a little. It is true the Catholic leads the religious groups. Forty-four percent of my parolees belong to the ancient Church. Second came the Methodists, with 41 percent. Yet, there are several other Protestant groups who have almost as large a membership in my district as do the Methodists. The other 15 percent were divided among twenty-nine various cults and faiths.

What do these figures mean? In one sense very little. There is no greater fallacy than to blame crime upon any religious group. We who are in parole work know that there are many causes for crime. Much of our crime is committed by individuals who are emotionally unbalanced, who are unable to face life, whose mental age is low. The religious background, in theory, should prevent crime; in actuality each church must face the fact that not all its members and adherents have emotional stability. What becomes of the speaker's statement regarding the faith of those who have been in our prisons? Wrong, of course.

And here is another fallacy. It is not the foreign born who lead in committing crime. It is the American born. Again and again we are told that this race or that "leads the nation in crime." In any 7,000-square-mile district, the population will divide itself into group after group, all nationalities, all faiths. No one particular race can be blamed for the crime conditions of our country. It is a sad commentary on our American traditions that it is the American born who lead in the commission of crime.

There are other fallacies. Nowadays you frequently read that most of our present crimes are being committed by men on parole. It is absolutely untrue. In my state only 14 percent are ever returned to a prison. For the Federal Parole system, only 8 percent. Newspapers to the contrary. Of our 14 percent, only 4 percent ever commit a new crime, the remaining 10 percent are men who are returned for some violation of their six parole rules.

Parole is not perfect. It has just two aims: to save the state money and to give the man who has been sent to prison another chance. Once society believed that every breach against its codes merited the harshest sort of punishment. The criminal was an outcast. No one asked the one question: Why? Why did this man get into difficulties? We try to answer that question by exploring the psychological and emotional background of the individual as well as his economic condition.

One might add, despite all the papers say about the ease with which criminals are turned out on society, it is not very easy to get paroled. Only about one out of three in my state ever make it. Before they do, there comes a most exacting examination into what chance these individuals will have when they are outside prison walls. Before a man can be on parole he must have employment assured, a place to live, and we, not he, decide whether the home and the employment are proper.

Suppose he does come forth. Once a month he must report. Once a month we visit him. On every major problem which confronts him he must consult us. There are six rules he must obey. He cannot drive a car without our permission. He must be in by ten-thirty each night. He cannot change his residence without our consent. He must not associate with anyone with a criminal reputation. He cannot marry without our permission. It is worthy of note that 86 percent of all parolees do not break these rules.

The second aim of parole is to save the state money. It costs about $650 a year to care for a man in prison. On parole, in my state, we care for him at an annual cost of $39. New York's parole supervision costs more—about $70 per annum. But when you consider in my state we have over 3,700 men on parole, that it would cost $650 a year per man instead of $39, you can see that parole is far from costly. Costly! Why, our entire department has an appropriation of less than $150,000. None of us are highly paid.

One who knows the parole system, the real good it is doing, the fact that men and boys are being made into good self-respecting citizens, is not only angered by the vicious attacks on the system, but wonders who is behind them. Why do the newspapers of the country take pleasure in attacking the first scientific attempt to rebuild human nature? The parole system is not perfect. Its work is not 100 percent. But the 84 percent who are cared for and made into good members of society need no defense.

Of late I have thought much on one problem. In my district 44 percent of all parolees are Catholic. Their religion is not to blame for their mistakes any more than are the Protestant groups for their 56 percent. But I think I can suggest something the socially interested groups of the ancient Church could do.

Let me put it this way. Before a boy comes out of the reformatory, or a man from the penitentiary, he must have a sponsor. The sponsor signs the man's report each month, is the one presumed to warn the parole agent if the man appears in danger of getting into trouble. It is not always easy at times for us to find a sponsor. You must remember, before a man comes out of a state institution we investigate even the sponsor. Why should not the Catholic Church, or some society within it, be interested in these men and boys who have made mistakes? Find someone of their own faith to act as sponsor? Why should it not be possible for me, when I am informed that a

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parolee is to be on my list, and I see by the report that he is a Catholic, to write at once to the priest in his town, someone who will be interested in him, who will give him the attention he needs? It is a suggestion so much worth while that I only hope it can be put into action. I know that many priests in the smaller towns do act. Perhaps no one in the cities has thought of what it means. At least in my state, nothing like this has been done.

I want to be honest and intelligent. Only a few states have a decent parole system. Most states have none. New York, Pennsylvania, New Jersey and a few more have efficient ones. We need every help, every sincere institution and individual we can find to be behind us.

Once I read, "The difference between the Catholic and the Protestant faith is simple. The Catholic Church, old in wisdom, realizes that men sin, and tries to discover why. The Protestant is always startled that men do wrong."

This is much worth thinking over. If a Catholic youth gets into trouble, later comes out on parole, there ought to be some Catholic group in his community who would aid him. Every senior parole officer in America would welcome such aid. With sympathetic cooperation, we could do much. Here is a great opportunity if the Church will take it. Such a group can save many, not only for society, the state, but for their faith. They will be aiding their own people.

IRELAND AND PARNELL

By PADRAIC COLUM

THE PUBLICATION of Margaret Leamy's book ("Parnell's Faithful Few," New York, The Macmillan Company), by giving a flash-back of Irish history, has made many of us speculate as to what would be the position in Ireland today if Parnell had been supported by the Irish people to the extent of making it expedient for Gladstone to put through a full measure of Home Rule. Certainly the posture of affairs would have been very different at this moment if, forty years ago, an Irish government with Charles Stewart Parnell at the head of it had begun legislating for and administering Ireland. For one thing, there would have been a united Ireland; the six counties at present outside the Irish consensus would be part of it. Protestantism, one can surely say, would have better position than it has now: the Six Counties being in full contact with the rest of Ireland, the Protestantism of Dublin and its outlying congregations would have been reinforced; this Protestantism, not worn down by a losing fight of thirty years, not discredited by an alliance with every anti-national demonstration, not having made the wretched mistake of going in with Carson and the anti-Irish crowd, would be a bloc of real importance, a great influence on the country. And as representing the landowners who would not have been summarily deposed, it would have kept up, one can believe, some of the old leadership. Of course the rising Celtic and Catholic leadership could not have been held back. But it would not have come so totally and with such a rush.

This brings one to a speculation that suggests that the Gaelic consciousness would not have had the dominance it has at present if self-government had been established forty years ago. It was the disunion of the Irish parliamentary party after the downfall of Parnell, the ineffectiveness of the political leadership, the hopelessness of achieving a better political status that put young men and women into the branches of the Gaelic League. Had political action been hopeful Dr. Hyde's movement would not have been very different from the earlier movements under the auspices of such unmilitant organizations as the Society for the Preservation of the Irish Language. On the other hand, a national government functioning thirty years earlier than the Free State government might have saved Irish in districts where, mainly through the anglicizing efforts of the local schools, it perished afterward. One thing we can be certain of, and that is that the temper known as Sinn Fein would not have made itself felt in Irish history: Ireland would have been less definitely separatist in her attitude to Great Britain than she is today.

The reading of "Parnell's Faithful Few" raises the issue as to how far an individual can influence the history of a people. Parnell's career dramatizes the issue more sharply than the career of any statesman in modern Europe or America. What a situation the crisis starts with and develops! He had just come victorious out of a conflict with the London *Times;* he had become an admired figure to the English; his tactics had succeeded in making Irish autonomy the lesser of two evils for the head of a great political party; he seemed to have behind him the unswerving devotion of nationalist Ireland. "I have Home Rule in the hollow of my hand," he declared, and he was not the sort of a man to say this without absolute conviction. Then came the divorce action, the utilization of the verdict by Gladstone to remove from the leadership of the Irish representation the man who was so well able to force his hand, the con-

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demnation of him by the Irish bishops, the split in the party, the dreadful cleavage in Irish opinion that created a clerical and an anti-clerical camp, and then, at the height of the crisis, his death, dramatic in its suddenness, which left Ireland morally exhausted, torn by futile feuds. The history of the period as it affected the rising generation can be read in James Joyce's "Portrait of the Artist as a Young Man" and in Francis Hackett's recently published "Green Lion." It was an unhappy period to have lived through, and only for Dr. Hyde and the men and women who took up the task of carrying forward a cultural movement Ireland would have lost all hope in a national destiny.

The Ireland of today and the Ireland that is recalled for us by Mrs. Leamy are far apart from each other. Landlord domination was the great social and political fact in the eighteen nineties. Landlordism is no more. True, the country is divided; there are two governments. But the division has made for integration: the Free State, not having to reckon with the colonialism of the North which would reinforce and be reinforced by the colonialism of the Southern Unionist group, is being integrated in accordance with traditional memory. Ireland is no longer the "heap of uncementing sand" that she appeared to be in the day of Parnell's downfall. And there is something momentous in the fact that the bitterness that ensued on the national split through disagreement about the Anglo-Irish Treaty was not so long-lasting as the bitterness that ensued on the Parnell split. This is certainly worth noting. In the Parnellite split no violence was used by either side. In the more recent split there was the killing of Michael Collins and of Kevin O'Higgins, the death of Arthur Griffith, which, though not the result of any overt act, was certainly due to the heartbreaking conditions that the attempt to destroy the Treaty by Civil War brought about; on the other side there was the shooting of Erskine Childers and Harry Boland. One would have thought that these violences would have been harder to forgive than the altercations of the other split. But the bitterness between the Parnellite and anti-Parnellite was incomparably deeper than the bitterness between the party that supported and the party that began its existence by attacking the treaty. Perhaps this is due simply to the fact that in the later instance the emotional stress was continued over a long period—the insurrection in Dublin, the guerilla warfare, the long-drawn agony of Terence MacSweeney—and the aftermath of emotion was not so full: the Parnell crisis, the period from the divorce verdict to his death, was only eleven months.

Parnell's downfall had all of the tragic elements in it, including that of the heroic character who is destroyed by his own qualities. For if Parnell had resigned the Irish leadership as Gladstone insisted and as Cecil Rhodes advised that he should, he could have returned in a year or so and again taken control. But Parnell could not give up, could not turn back. Was this from an overweening self-esteem that the Greeks believed carried a doom? If it was that, and that only, the situation would not have been so dramatic; he would have been a man without prescience and without love, an elementary type of the dominating man. Parnell loved Ireland with passion—over and over again his utterances bear testimony to that—and he had a basis in reason and policy for the stand he took. In his manifesto he declared: "Even if the danger with which we are threatened by the Liberal party of today were to be realized, I believe the Irish people throughout the world would agree with me that postponement would be preferable to a compromise of our National Rights by the acceptance of a measure which would not realize the aspirations of our race." This sentence is charged with meaning; when we read an entry in Harrington's Diary—a document which we are grateful to Mrs. Leamy for having included in her book—we understand why Parnell was against a compromise. "That with Parnell removed from the position of dictating terms, the Home Rule Bill we would get from the Liberal government would not be worth taking." Here, then, was the dramatic situation. Parnell was a dictator by his nature. But only a dictator could get for the Irish people the measure that would be of any service to them. What Parnell wanted was, as he told the people, "a parliament that will be supreme with regard to Irish questions. We will have no English veto." And he said, "If I had believed that you could have lost anything by standing by me, I would never have allowed this issue to go before you." Parnell in such utterances reveals himself not only as a proud man, but as a loving man and a politic man—truly a politic man—not as a man playing politics but as a man who knew what was essential, and who knew what the essential was in the means of obtaining it. The essential was himself, and the Irish tragedy at this stage was that many influences—amongst them one from his own conduct—prevented Nationalist Ireland from giving him unstinted support.

He knew that his followers, though in ordinary and even in extraordinary circumstances excellent men, were not forcible, were not men who could impose the Irish will upon the able and deliberate individuals whose policy it was to keep Ireland in a state of vassalage. Not only were they unimposing, but several of them must have had a resentment against their chief, against that aloof man who had inherited the privileges of the landlord caste, who had come out of the "Big House" that had dominated their families for generations.

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This resentment appears in the unfolding of the drama. Harrington wrote in his diary: "Sullivan . . . is only too glad that the present crisis affords an opportunity of getting rid of Parnell." Sullivan's relative, T. M. Healy, came out with a bitter attack on Parnell. Not only was there division as regards policy but degrading personal attacks became the order of the day.

And this brings one to a factor in the tragedy that one hates to uncover. After the passage of the Anglo-Irish Treaty there was a degrading denunciation of those who had negotiated the treaty, especially of Michael Collins. Men who had praised him but a few months before did not scruple now to say that he had sold Ireland for £40,000. I witnessed men and women go into paroxysms of glee when they heard that the man who had risked his life day and night for Irish liberation had been killed in an ambush. And why did they want to have Michael Collins pulled down? Because he had sold the country, they said. But it was obvious they wanted to believe he sold the country—they wanted to believe it because they wanted him pulled down. "Who the hell is Mick Collins?" This, and not "Up the Republic," was the slogan that inspired too many people in the fight against the treaty.

Arthur Griffith had diagnosed this temper in Ireland a generation before. He had named it "the slave-mind in Ireland"; he had recognized it as part of the heritage of alien political domination. One of themselves must never be let rise to a dominating position in a slave-minded group.

Undoubtedly slave-mindedness in a large section of the Irish people was responsible for much of the rage against Parnell as a person that was shown by masses of people. The men who threw lime in Parnell's eyes satisfied themselves that their action was due to their hatred of an adulterer. It was due to their slave-mindedness in eruption. And the priest who, at Solohead, assembled a gang to interrupt Parnell's speech with shouts of "Three cheers for Kitty O'Shea" was giving voice to his slave-mindedness. Of course I do not mean to suggest that all who were anti-Parnellite were so from this base motive, no more than I mean to suggest that all who disagreed with Collins and Griffith were animated by unworthy feelings. Many were in both cases.

The tragedy that was consummated within a year of passion and misery had every element in it—even the element of right on the side of Parnell's antagonists. It is hard to see how the Irish bishops could have refrained from issuing a condemnation of Parnell's misconduct: one cannot believe that in England, in France, or in America a man would have been permitted to hold high political office after such proceedings of a divorce court. But the bishops delayed and then they hustled. Gladstone's manifesto came before theirs, and it looked as if the cue had been taken from Downing Street: to too many people their judgment on the Leader seemed to be a political rather than a moral judgment. Parnell was able to interpret it in that way.

If there was one thing needed to heighten and deepen the tragedy it was Parnell's emotional relation to the people of Ireland. He loved them and trusted in them. "As long as I know you trust me I am powerful and I am happy, and your enemies and my enemies are disgraced, confused and confounded." The accent carries the sincerity of a passionate, single-minded man. I believe the defection of the people killed something vital. He died of "rheumatism of the heart" less than a year after his leadership had been challenged.

Mrs. Leamy's book is not well-ordered; it is filled with many irrelevancies. But it is an important contribution to our comprehension of those days of crisis: people and places are brought immediately before us in some of her pages. There is in it no instructed estimate of Parnell either as a man or as a political leader. He was a genius, but a genius that left no estimatable achievement behind him—no restored state, no augmented national power. Certainly the emancipation of the Irish tenants was advanced by his tactics. But his tactics could not have accomplished that without Michael Davitt's Land League. Parnell's genius was in leadership, a leadership animated by passion, that brought a people so near victory that the hope of victory remained with them after the forces he had mobilized broke up. It was the hope he had left them that led the Irish people to re-form their forces. Amongst the minor things that might be said about Parnell is this: he was a non-Victorian, the first of such a kind; amongst his followers and his opponents he has the appearance, he does the actions and utters the words that place him as belonging to another time.

Afternoon in a Tree

If you have climbed a laden apple tree
And worked your way through branches intertwined,
You will excuse the prodigality
Of flickers, grackles, and all much maligned
Orchard thieves who tipple where they will,
Leaving three-cornered holes in the red sun-dapples
Where they have pecked with epicurean bill,
And sucked warm cider sweetening in new apples.
You will excuse, and you will envy, too,
From your secure bough, every flying thing
That drops down, with a furtive eye on you,
To apples beyond your reach, tastes them . . . takes
wing. . . .

You are an alien in this air where go
The tribe of those who neither reap nor sow.

SISTER MARIS STELLA.

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YESTERDAY AND TODAY

By MARGARET GUNN

"STRANGE enough how creatures of the human kind shut their eyes to plainest facts; and by the mere inertia of oblivion and stupidity live at ease in the midst of wonders and terrors. But indeed man is and was always a blockhead and a dullard; more ready to feel and digest than to think and consider."

Much water has flowed by the Mother of Parliaments and the Palais Bourbon since Carlyle penned these penetrating lines, but apparently humans still remain readier to feel and digest than to think and consider. However, man was not always a blockhead. This is abundantly proven by the civilizations he built up, especially our own to whose fringe we still manage to cling precariously, and it is worth while asking ourselves how he got that way; and why so many are now given over to inertia in the midst of terrors. One conjecture is that he has been bewitched by words—words beautiful but meaningless when detached from their intrinsic reality: liberty, fraternity, equality and democracy at first, and later science, divine egoism, race, nationalism, power conquest, conquest by arms, not conquest à la Lyautey in Morocco.

The words "Liberty, Equality, Fraternity" were seen on the walls of confiscated buildings in France, but their substance was lost sight of until exiled Frenchmen returned to aid their country in her hour of affliction in 1914. If the self-considered supermen of 1918 and 1919 who talked so loudly of making the world "safe for democracy" and "a place fit for heroes to live in," had tried to make democracy safe for the world, the poor old globe might not be so harassed just now as Demos bestrides it in his seven-league boots, intolerant of everything but the echo of his own voice and the adulation of slaves. Surely we see wonders and terrors when any upstart who has nothing to lose and the qualities of a bully may, with the aid of the violence of a mob of his own kind, undertake to control the economic and political affairs of a nation, and then in order to consolidate his sway proceeds to destroy the spiritual conscience and conception of life of his fellow men. Some attempt the latter by violence, others by means more insidious and therefore more successful. Certainly it is a wonder to see twentieth-century men emulate Genghis Khan, but it is also a menace that nations will have to reckon with sooner or later, or perish. Those who "sit at ease" while seeing their right to reason, to think and voice an opinion slipping away from them, are traitors to God and humankind.

How peoples under the thraldom of totalitarian states are to deliver themselves is a problem not easily solved, but emancipation must come some way, some day, for freedom is a natural faculty and tyranny cannot be endured forever. Those who hope to restore the dignity and natural rights of mankind must be prepared, mayhap, to lose all but their soul.

But it will be a very great achievement. I once saw a nation united in love and sacrifice battle for the preservation of its altars and its hearths. It was a lovely sight of human nature at its best. Later I saw another just as firmly united, not in charity but in greed and hatred; it was a sight scarcely human and not pleasant to look upon.

The League of Nations was a charming ideal for which too many of the signers were unfitted, for no one can give what he has not got. The realization of a perfect League of Nations requires a united love of truth and justice creating an atmosphere of friendship and benevolence, as well as spiritual, moral and intellectual points of contact between members, and a sense of fair-play. Unfortunately, at Geneva, there was and is distrust, selfishness, greed, hatred and excessive nationalism and lately manners that would disgrace a Hottentot. Everything no matter how contemptible is excused. No one is blackballed for breaking his word or dishonoring his treaties. Expediency has ousted principle and a man who honors his own signature or that of his predecessors is hated with a far-reaching malice that is hard to explain, unless indeed he is felt to be a reproof. Those who have destroyed liberty in their own countries use the League to spread the contagion throughout the world. One wonders how long men of good-will, the "heirs of all the ages," are going to submit to such a state of affairs. What is the use of trying to come to terms with men (since God made them we must call them men) who before consenting to assist at a conference stipulate that they must get all that they ask irrespective of the rights of others, or they will not attend?

The noisiest members of the League do not really represent their countries, they represent only the men who have seized power by force—men who do not respect the conscience of their own compatriots though they flatter their vanity by prating about superiority of race. They forget that the human race is one and is capable of the heights of virtue and the depths of depravity in all ages and climes. They ignore the historic fact that whatever excellence the nations have achieved

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in the past was due, primarily, to the observance of the Ten Commandments and love of God and neighbor which the leaders of the totalitarian states are striving so mightily to destroy. At present the League of Nations is not a happy place for Christian men. It has been tried and found wanting. What might have saved it is the authoritative and impartial voice of the Pope, but Italy prevented his membership. As members of the League cannot be trusted to abide by the rules they agreed upon, what is the use of continuing it at great expense, while poor people are taxed almost beyond endurance?

Why not face facts and return to the much abused old diplomacy and the system of political alliances which ensured a measure of security by the balance of power, until politicians arrive at a saner outlook on life and are able to establish a greater League on a firmer basis? Under the old diplomacy carried on by gentlemen trained for the job we were spared the alarms and excursions that we suffer at present. Under that system we had forty-three years of peace in Europe with much prosperity and happiness. A condition that might have continued long if a man, with too much ambition, lust of power and excess of nationalism, had not prepared for conquest and, taking advantage of an odious crime, threw a scrap of paper in the face of the nations and raised the cry of "expansion" and "a place in the sun" with which we are still deafened. As for scraps of paper, they threaten to become as plentiful as leaves once were in Vallombrosa.

It is stupid to blame the dictators for all the evils of the world, clever, cruel and devilish though they may be. The seeds of the wrongs that have led up to the present debacle were planted long ago, often unconsciously. Human faults and blunders have always been plentiful. The governing class, whether monarchic, aristocratic or democratic, did not always rise to its responsibilities, perhaps did not see them clearly and paid little attention when they were pointed out, especially if it were a Pope that did so. Prejudice dies hard but fortunately it has no promise of eternal life. The rich getting richer and the poor poorer, tyranny and slavery were in the offing for a long time. So perhaps the dictators are sent us as a retribution. Certainly they are not a cure, for their methods are not founded on justice. They destroy personality and freedom of conscience and thereby make man less than man. After all why be surprised? Excellence in any trade or profession needs long years of study. Why not the art of governing likewise?

Much, very much, of the present confusion is due to laissez-faire. Many do not give themselves the trouble of keeping informed about the trend of events. Others never see anything but what they want to see. Self-interest and the accident of birth play the mischief with the judgment of many. Some are so prudent that they would not utter a word for fear that it might not coincide with the dictum of the "powers that be," they would rather be on the winning or popular side than be right. They must be the kind that Saint Paul had in mind when he said the prudence of the prudent I will reject. Women are the worst offenders. Those who profess to see the hand of God in mustard gas or anything that pleases them, pursue with the venom of fiends all who do not see eye to eye with them. Truly the female of the species is the deadliest of politicians. It is hard to say which is the most reprehensible where all are blameworthy.

It was reported the other day that a French Academician said to a statesman that he was surprised that a man of his intelligence could support certain measures, and the reply was: "Don't think me an idiot. I believe none of that nonsense, but our country believed in it, and that was sufficient to make me appear to believe in it too. I am an atheist but if I visit an unfortunate man overburdened with misery, and see above the bed an image of the Holy Virgin, I would scruple to take from him a hope that helps him to support his trials by the aid of an illusion. We create hopes that we do not believe in, so that our poor people may sleep tranquilly for a few years." This may indicate a good heart, but in a statesman it is mere weakness. His business is not to prepare opiates. One must be of sterner stuff to fulfil the duties of a statesman. Power without integrity is a dangerous thing, and sentiment is a poor substitute for a sense of responsibility to the Eternal God.

Nations are in constant danger of being rushed into war by sentiment, and the excitement of propaganda broadcast to howling mobs prepared for its reception by a servile press. The moral virtues are cast to the four winds, and the fruits of Christian civilization—honor and chivalry—are eliminated from the education of the young in totalitarian states. Worse still, hatred is taught by word and deed, and little ones are scandalized in the sacred name of patriotism. Patriotism is a very great virtue until it is deified. When that happens, the greater patriotism — zeal for the Kingdom of God—is forgotten.

This morning, waking up from a dream, I found myself saying, "What is wrong with the world is, we have not the faith that moves mountains." Wide awake, I think it is not at all a bad diagnosis. It suggests the prophylaxis and also the prognosis. Faith is necessary for the cure of the ills of the world. Not faith in experiments and the promises of men, but the theological virtue of faith, and it must be symbolized in a Jeanne d'Arc and a banner, that is to say, in a saint and an aim.

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Seven Days' Survey

The Church.—Reverend John F. O'Hara's addresses on the Catholic Hour, Sunday evenings at 6 p.m., Eastern Daylight Saving Time, September 6 to October 4, treat of the question, "The Catholic Church and Youth." Father O'Hara, who is president of the University of Notre Dame, will discuss it from the viewpoint of the cardinal virtues. High Mass is broadcast every Sunday morning at 10 o'clock central standard time over stations WHBY and WTAQ by the Premonstratensian Fathers of De Pere, Wisconsin. The principal parts of the Mass are explained to the radio audience. The "Ave Maria Hour," of the Franciscan Friars of the Atonement of Garrison, New York, presents dramatizations of the lives of the saints over an inter-city network of ten stations each Sunday at 6:30 p.m., Eastern Daylight Saving Time. * * * The alumni of the Catholic University of America Law School have founded the St. Thomas More Society of America to popularize the ideals of their patron among the nation's jurists. A special library and a law review featuring neo-scholastic jurisprudence are to be established. The luncheon of the Law Alumni Association will be held hereafter in connection with the annual convention of the American Bar Association. * * * Catholic Action of Hungary distributed more than 100,000 copies of Pius XI's encyclical on the social order during 1935. The edition used contained explanations written in popular style and sold for one cent a copy. * * * Ten aged couples who walked together to the parish church at L'Assumption, Quebec, Canada, recently while church bells pealed in welcome had been married for at least fifty years and had over 500 direct descendants. * * * A committee of more than 150 theologians from 55 dioceses and archdioceses, 10 major seminaries and 12 religious orders for men are preparing a proposed revision of the text of the Baltimore Catechism for the Episcopal Committee of the Confraternity of Christian Doctrine. * * * The fifth annual meeting of the National Catholic Evidence Guild will be held in Baltimore, September 18-20, on the invitation of Archbishop Curley. The Catholic Campaigners for Christ concluded, August 28, a series of 100 open-air meetings attended by 150,000 persons in southern Indiana.

The Nation.—In California eleven of the twenty candidates endorsed by the Townsend pension planners won congressional nominations in the primaries. How heartily the endorsed candidates support the Townsend plan is, however, a question. Candidates were endorsed for promising a fair hearing. * * * At the American Bar Association assembly in Boston a report was accepted condemning the conduct of the Hauptmann case. "We must not have two trials, one in court and one outside," the report said. It also censured much of Governor Hoffman's activity after the court verdict had been rendered. By a vote of 233 to 109 the convention decided to continue a special committee set up in 1933 charged with opposing the ratification of a national child labor amendment and with furthering the adoption of uniform child labor laws in the states. The general tone of the majority of the delegates was anti-New Deal but there was a strong and vocal minority. * * * The ten unions of the C.I.O. were expected to be suspended from the American Federation of Labor on September 5 for insurrection, thus losing for 1,000,000 union members their good standing. Charles P. Howard, secretary of the C.I.O., challenged the Executive Council of the A. F. of L. to take the debated issues to the dues paying membership and conduct a referendum. * * * The central committee of the employees of the Carnegie-Illinois Steel Corporation, biggest member of United States Steel, split on the question of unionization. Seven of the employee representatives upheld the present company union and five favored joining the Amalgamated Association of Iron, Steel and Tin Workers, the "Lewis-Murray" industrial union pushed by the C.I.O. The five bolters claimed to represent more workers than the majority seven. The Standard Steel Spring Company closed its two plants in Coraopolis, near Pittsburgh. There the first lodge of the Amalgamated was formed when the present steel organization drive started. A strike in June was settled with a 10-percent wage increase. A new strike started August 17, for recognition. Reasons for closing given by the employers were loss of orders due to the second strike, and "inability to obtain protection for our property and men who desire to work."

The Wide World.—No decisive advantage was gained by either side during a week of fierce fighting in Spain. Rebel forces converging on Madrid were said to have made a three-mile advance in the Guadarrama Mountains, but a surprise attack by Loyalists on Burgos, seat of the Rebel junta, apparently led General Mola to shift the direction of his forces from the Madrid front. The siege and bombardment of Irun, after being desperately held by the Loyalists and a threat to the rear of the Rebels, was marked by steady, determined gains by the attackers. The most significant development seemed to be an increasing superiority of the materials of war manned by the Rebels. Their artillery was superior in number of guns and effectiveness, on the Irun sector, and the raids of their air bombers over Irun, Malaga and Madrid were reported on the increase and virtually unopposed. Rebels chained hostages, including Archbishop Maura of Valladolid, in the open in the main square of Irun. In Toledo, they were said to have mined the Alcazar with tons of dynamite, while General Franco's Rebel army advanced on the city. * * * Both Government and Rebel authorities denied knowledge of a plane which dropped bombs near the American destroyer Kane. A final warning from our State Department to Americans to leave Spain or stay at their own risk, was coupled with indications that the United States would withdraw its warships from the dan-

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ger zone. * * * The principal nations of the world, agreed formally to stop the exportation of arms to both sides in Spain. Steps were being taken to form an international committee which would attempt to supervise the embargo, to facilitate an exchange of prisoners between the belligerents and to end at least some of the atrocities of the conflict. President Cardenas of Mexico announced that his country would continue to supply arms to the government side in Spain. * * * Mr. Titulescu was dropped as Foreign Minister of Rumania and this was interpreted as another step in Chancellor Hitler's plan to form a bloc of countries extending from the North Sea and the Baltic to the Black Sea and the Adriatic which would be dominated by Germany. Mr. Titulescu had been friendly with France and her ally, Soviet Russia. Dr. Joseph Goebbels, German Propaganda Minister, visited Signor Dino Alfieri, Italian Press Minister, in Venice and a strengthening of an anti-Bolshevist alliance was reported.

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Conservation.—When the President arrived at Bismarck, N. D., headquarters of the anti-drought forces, he received the report of the Great Plains Drought Area Committee. The report said that arrest of waste by erosion and efficient use of water resources are basic to any improvement. This requires engineering, proper agricultural practises, financing and a revision of policies by all public agencies concerned. Certain submarginal land should be withdrawn from production. "Aimless intra-regional migrations should not be encouraged; yet in many cases a different grouping might produce happier and more prosperous communities." Soil-conserving practises for arable land include: regrassing, contour plowing, listing, terracing, strip cropping and planting of trees. For grazing land, contour furrowing and water spreading would be advantageous. Grazing and cropping should be integrated. Water should never be permitted to go to waste. Thousands of small dams should be constructed and small irrigation systems for groups of families encouraged. Water should never be diverted to poor lands when there is not enough to supply neighboring lands of better quality. "The work relief program, the program of major public works and action by farmers themselves, working in cooperative groups, can contribute to the carrying out of this program." Long-term credit must be supplied for farmers helping themselves. "Public acquisition of lands too seriously injured to warrant restoration by private enterprise should be continued. . . . Federal, state and county governments should cooperate in this activity. Land not too far depleted for restoration should be leased or optioned by the government, with the stipulation that the owners carry on an approved program of restoration to grass or forest. City zoning ordinances should be studied for precedents for public action to protect land against uses held to be harmful to the public interest. Wherever possible the cooperative principle should be invoked and encouraged. Local committees should be encouraged to insure that the wishes and interests of local people receive adequate expression. . . . Public credit should be used to reduce tenantry, which forces the 'mining of the land.'" Crop insurance is recommended. "We are convinced that in many vital respects the initiative must be taken by the federal government. . . . We recommend the establishment of a board, representative of pertinent federal and state agencies, to integrate and implement the lines of action suggested."

The New Arms Race.—Hitler's announcement increasing the German army to 800,000 men set off a whole train of activity. In France, where the army numbers 684,000, raising the term from two to three years was proposed to increase the standing army. Great importance was attached to the visit of General Rydz-Smigly, inspector general of the Polish army, who was returning the visit of General Gamelin to Warsaw and was said to be in quest of French credits for the purchase of Polish war materials. There were rumors that Hungary would formally denounce the Treaty of Trianon although conscription has already been established. On August 30, Mussolini declared in a speech broadcast by all Italian stations, "We always, in the course of a few hours and after a simple order, can mobilize 8,000,000 men." In England observers noted preparations for new armament financing in the steady price-rise of gilt-edged securities helped on by a cheap-money policy, and predicted that the wide range of industries stimulated by British rearmament would wax even more prosperous in the next few months. In the United States President Roosevelt's budget statement of September 1 reminded the nation that national defense expenditures in 1937 would reach $920,000,000 compared with $764,439,000 in 1936 and $533,597,000 in 1935. In Berlin important industrial stocks showed marked recovery on the Boerse and it was observed that despite reference to the Russian menace as an excuse for making the German army what is held to be the most powerful in the world German industrialists continued to furnish machinery for Russia's numerically greater armament. Italy and Rumania were seen to be veering toward the German bloc and possibly Jugoslavia, while Poland was coming closer to a new agreement with France. It is estimated that in 1913 on the eve of the World War 4,435,000 Europeans were under arms in comparison with 5,300,000 today when the clash between conflicting ideologies is far more violent.

Harvard and Mankind.—Harvard University is celebrating its 300th anniversary with an international gathering of eminent scholars, each of whom, in honor of the occasion, has been asked to read a paper putting forth his brightest ideas. The convocation by its inclusiveness is expected to furnish a more or less coherent picture of what the higher intellectualism has contributed to our world. The first week was given to mathematics, the physical and biological sciences and astronomy. These were considered as determining the universe that exists outside man. The second week, now current, is being given to a symposium on man's place in the universe, considered under three topics—"Factors Determining Human Behavior," "Authority and the Individual" and "Independence, Convergence and Borrowing in Institutions, Thought and Art."

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Seventy-two scholars, including Adrian, Cartan, Compton, Eddington, Einstein, Gilson, Hopkins, Hu Shih, Janet, Malinowski, Millikan, Shiga and Spemann, will presumably bring within the focus of their knowledge the social, historical, psychological, physiological, biological, esthetic and religious components of modern man and some intimation of his future course on earth. The Harvard faculty spent two years in preparing for this attempt at an integration of knowledge.

Antigonish Meeting.—On August 28, the fourteenth annual three-day Rural and Industrial Conference, with a People's Forum, was held in Antigonish, Nova Scotia, under the auspices of St. Francis Xavier University Extension Department. Seven hundred delegates registered, twice as many as last year. Most Reverend James Morrison, Bishop of Antigonish and chancellor of the university, traced the development of the adult education movement which now numbers 1,000 study clubs in eastern Nova Scotia alone. The first evening of the session, a practical exposition of several phases of the extension movement was given, speakers describing credit unions, united fishermen's groups, consumers and farmers cooperatives, adult education, arts and crafts for women. There are now 68 credit unions in Nova Scotia with 35 consumers cooperatives, besides cooperative lobster factories, cooperative sawmills and cooperative buying and selling organizations, it was disclosed. Mr. Charles Beard, president of the American Association for Adult Education, said: "Ideals, institutions and economy. Here are the three centers of interest and affection for all who oppose drifting with fortune into despotism. . . . If for the moment night overtakes us, these are the symbols under which to reassure, on the morning after, an empire over the chaos that follows a dominion by brute force. Idealism without realism is a forlorn hope. Realism without idealism carries us into a lampless jungle where wild animals hawk and tear at one another and humanity perishes. Combined, they furnish inspiration to great effort and guidance to effective action, for man, though lower than the angels, is yet above the beasts of the field." Mr. Williams, editor of THE COMMONWEAL, declared the big problem today was the struggle between religion and an utterly atheietic cocneption of life. To combat atheism a united religious front is necessary, "and if we cannot be brothers to the Jews we had better give up pretending to be Christians." The one great hope for humanity, he said, was the success of that "revolution" against modern trends, of which the Catholic Church was the center in alliance with all men and women of good-will, irrespective of their forms of faith. Mr. Williams pictured "Big Business Fascism" as the menace of the immediate future in America.

Non-Catholic Religious Activities.—Local churches of the Presbyterian Church in the U. S. A. contributed $36,801,474 for the fiscal year ending March 31, 1936, a gain of $1,082,943 over the previous year. Total communicants now number 1,959,471, a net loss of 452, while ordained clerygmen number 9,814. * * * More than 200 members of the Methodist Episcopal Church, South, ministers, elders and laymen, have organized the Council on a Christian Social Order to investigate the South's critical farm tenancy problem. Meeting at Lake Junaluska, North Carolina, recently, they heard a Resettlement Administration official describe the rehabilitation program which is helping 50,000 farm families toward economic independence. * * * The Institute of Human Relations at Appleton, Wisconsin, sponsored by the Chicago Round Table of Jews and Christians, August 30 to September 4, discussed such questions as the contributions of various faiths to the society of the present day, the lessons of religious persecution in Mexico and Germany and the use of motion pictures for education in human relations. Mr. George N. Shuster of THE COMMONWEAL was one of the principal speakers. * * * The *Friends' Intelligencer* reports that the Plainfield Monthly Meeting of the Society of Friends (Quakers) has proposed the establishment of a nation-wide system of cooperative communities comprised of unemployed. Each community would produce the goods for which it was best fitted and exchange them for goods produced by other communities thereby enabling the unemployed to return to productive pursuits.

* * * *

Business Planks.—The relations of government with business were the subject of a statement of principles issued by the Chamber of Commerce of the United States with, the Chamber said, the approval of its 1,400 member organizations and 700,000 individual members. Government should in its relation to industry, the statement declared, preserve "equal treatment for all, assuring to everyone adequate protection in the development of individual initiative and enterprise. Adherence to this policy implies that there be placed on each individual, whatever his functions in the community, only that degree of restraint which will prevent his encroachment upon the rights of others. . . . Federal control of production in private enterprise is indefensible and against the public interest. . . . The anti-trust laws should be modified so as to make clear that the laws permit agreements increasing the possibilities of keeping production related to consumption." Government competition with private business was termed unfair and generation of electricity for commercial use was specifically termed a private function. The use of the federal tax power "primarily to compel states or individuals to conform to social or economic readjustments, with revenue only incidental," was called coercive and contrary to sound public policy. Taxes, federal aid and currency inflation were decried, and the gold standard, stabilized currencies and the state control of relief expenditures advocated. Undue centralization of the Federal Reserve System was criticized because it would make "a central banking mechanism directly amenable to political influence and dictation." Tariff protection was urged and the "flexible" tariff provision for administrative action within limits prescribed by Congres was said to be worth retaining. The next to concluding paragraph enlarged on the thesis that "economic security cannot be achieved by legislative fiat."

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The Screen

The Last of the Mohicans

STURDY, exciting, fighting dramatization of James Fenimore Cooper's semi-historical Americana, "The Last of the Mohicans" arrives true to the author's idea of the bitter struggle of a new world that was literally torn from the hand of a grudging destiny. Some of the characters are more polished than Mr. Cooper would have them, but at no time is there any mistaking their tradition-encrusted representations in portraying the colonial frontier warfare between the bold British and the fighting Frenchmen who were allied with the Indian menace in trying to oppose the encroachments of the colonists who set out to hew an empire out of the woods.

The grisly massacres and walloping rescues occur with expectancy, but even so their arrival assumes dramatic importance in the fine treatment of George B. Seitz, one director who knows the values of panorama vistas to outdoor stagecraft of this style. Romance was an integral part of Mr. Cooper's book, and here it is given even further emphasis, riding the crest of the courageous adventure, savage passion, tragedy and danger that is precipitated by a well-rounded cast in pre-Revolution costumes.

Swing Time

HOLLYWOOD has earmarked Fred Astaire, the nimble-foot, and Ginger Rogers for song-and-dance extravaganzas, and like most performing novelties the pair will probably remain so established to the end. Not that "Swing Time" is not good time, in the Astaire-Rogers manner. To the contrary, Jerome Kern's syncopation, all his own concoction, is pleasantly less of a reverie of superficial romance than it is an inspiration for the dancing feet of the stars to move with sophistication. Camera angles and unusual lighting give interest to scenes of broad backstage rehearsals and to the whirl of young life romping through lavish night club settings and modern New York apartments. Seven Kern songs, with delightful lyrics by Dorothy Fields, are heard for the first time, each written into the play with care to unify the frequently hilarious comedy, the rhythmical dancing and the situations in the plot which call for the gambling Broadway "hoofer" to stake all and win not only the girl, but a nice new night club as well.

China Clipper

A MELODRAMA of transoceanic flight that glorifies the American aerial conquest of the Pacific Ocean by the giant China Clipper. Tracing the advances of commercial aviation in this country, through both the economic difficulties and the human sacrifices, the production has greater educational interest than any important dramatic force. Fine technical accomplishment results from Commander Frank ("Ceiling Zero") Wead's original writing, and through most of the record that is pictorialized therefrom a strong feeling prevails of the actual incidents preceding crystallization of the Clipper's maiden voyage.

JAMES P. CUNNINGHAM.

Communications

G. K. CHESTERTON

Worcester, Mass.

TO the Editor: This note has not the intent of a *pro domo sua* laudation; it is merely a reverent and filial reference to one of the final poems of the late and ever beloved G. K. Chesterton. It was published on March 26 of this year, though it may have been "designed" in 1932, when the newly organized forces of radicalism in Spain chose for the first target of their offense the Jesuits, and expelled them from their home land, from that cradle land, as it were, of their great saints and scholars.

We cannot presume to expect your limited epistolary column to reprint the entire poem; neither should we make excerpt of a few of its lines, if *GK's Weekly*, in which it first appeared, enjoyed a larger circulation, as it deserves, and as it will continue to merit under the editorship of Mr. Hilaire Balloc.

The courtesy of a few lines from this poem, however, will delight all Chestertonians, again observing the lance-like thrusts of his historical allusions, the rhetorical splendor of his words and lines, the virile character of his Catholic assertions, and the tremendous conclusion — Christ's own clarion call to courage against the "philosophy" of the world. These few lines, thank you:

To the Jesuits
(Spain, 1936)

. . . . . .

"How should you hope, where'er the world may wander,
To lose the long laudation of its lies?

. . . . . .

"You bade the Red Man rise like the Red Clay
Of God's great Adam in his human right,
Till trailed the snake of trade, our own time's blight,
And Man lost Paradise in Paraguay.

. . . . . .

"You hailed before its dawn democracy
Which in its death bays you with demagogues.

. . . . . .

"All that warped world your charity could heal,
And the world's charity was not for you. . . ."

After the centuries that witnessed Caesarisms, feudalisms and medievalisms, with all their ups and downs, does Chesterton lance Communism, when he calls it "the last chance twist of the world's wheel"; and then he concludes, as if meditating on the Kingdom in Saint Ignatius's Spiritual Exercises, what all Catholics in 1936, as in 36, and again in 2036, should remember:

"One, while the wheel as a vast top is twirled
With every age, realm, riot, pomp or pact,
Thrown down in thunder like a cataract,
Said, 'Fear not; I have overthrown the world.'"

REV. MICHAEL EARLS, S.J.

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FAULTY DISTRIBUTION

Owego, N. Y.

TO the Editor: In a communication, "Faulty Distribution," that appeared in the issue of August 21 Hugh W. Heney states, "The fact that we are going through a period in which the people of the nation are unable to buy back the products of the nation's industries indicates that there is something seriously wrong with our present method of distribution." When we analyze our industrial civilization isn't it evident that high distribution costs are unavoidable, and that it is these costs that reduce our ability to consume the products of industry.

When an industry uses mass-production methods, it is not long before it is burdened with a number of non-productive costs. Competing industries soon appear. In order to meet competition labor-saving machinery is installed. Labor, feeling its security thus undermined, organizes. While the cost of labor unions is not a direct charge against the industry, nevertheless it reduces the ability of the workers to consume the products of their labor.

Increased appropriations are necessary for selling and advertising in order to impress the public with the merits of one brand over another. A little later trade associations are organized for the purpose of eliminating unfair trade practises and maintaining legislative representatives in state and national capitols. Officials of the government are required in increasing numbers to help the system operate with some degree of order. Thus our economic order is burdened with a number of non-productive costs that are added gradually (so gradually as to be barely perceptible), and a large part of the efficiency of the machines used in producing the products is lost.

There is plenty of evidence that these costs will continue to mount in the future. Even the most optimistic person admits that we shall have permanently at least 5,000,000 or 6,000,000 unemployed to care for. There is also the cost of the social security legislation (which, incidentally, is an attempt to give back to us some of the security which industrialism has taken away), which must be met.

It is evident that as our industrial system grows old a larger, rather than a smaller, number of workers is needed in non-productive fields. And as Ralph Adams Cram states in his book, "Toward the Great Peace," "they must be fed, clothed and amused, and the cost of this support must be added to the cost of the necessities of life." Isn't this one important reason why "the people of the nation are unable to buy back the products of the nation's industries"? Isn't the Age of Plenty always going to be just beyond our grasp with these non-productive costs increasing as rapidly as our efficiency does?

I, for one, wish that these questions might be discussed in the columns of THE COMMONWEAL. Perhaps we shall discover that a simpler type of economic order, such as the Distributists recommend, is desirable even from the standpoint of efficiency.

A. R. BLANCHARD.

HELPING THE NON-INSTITUTIONAL POOR

Brooklyn, N. Y.

TO the Editor: The communication on "Helping the Non-Institutional Poor" in the August 21 issue of THE COMMONWEAL is both timely and constructive.

In this age of multiple taxes and appeals of every conceivable cause there arises in the minds of many the question of whether any freedom of choice is left to them in the distribution of their charity. If they wish to make a special gift or bequest there is usually a fear that the cost of distribution will consume a large part of the contribution.

Acting under the supervision of the bishop of the diocese as suggested by Mr. Shannahan there is no other agency better equipped to carry out the intention of the giver than the Society of St. Vincent de Paul. The wide latitude of its rules which state, "No work of charity is foreign to the society," places the Society of St. Vincent de Paul in a unique position in the charity field. The services of its officers and members being contributed without cost or expense of any kind assures charitably disposed persons 100-percent distribution of every gift.

EDWARD J. BREEN.

PERSECUTION OF CATHOLICS

New York, N. Y.

TO the Editor: Recently the question of persecution of Catholics in Germany has come up in conversation quite frequently, and it is surprising how many Catholics believe that it is untrue and merely Jewish propaganda.

One friend of mine who disagrees with me on the subject says she has never heard it mentioned from the altar on Sunday, and claims that if the priests did come out against the persecution she would place more credence in the various reports than she does.

Would it not seem fitting to have this topic spoken of at Mass—or would such a procedure be bringing politics into the Church? After all, it seems unfair to our German brethren not to make known their plight to all Catholics.

HELEN READY BIRD.

RELIGION AND MENTAL HEALTH

Coburg, Ontario.

TO the Editor: In Mary McCormick's article, "Religion and Health" (August 7), she speaks of the necessity of "looking to sources outside of Catholic teaching for information and direction."

Dr. Thomas Verner Moore, whose work with backward children is placing the whole nation in his debt, has written "Dynamic Psychology" and at least one other book on the same subject, giving "practical treatment in terms of every-day life." To place these books in public libraries everywhere, and see that they are prominently listed, is the part of this fine work that any of us can do.

ANNE SQUIRE.

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Books

Early Work of a Genius

Gunnar's Daughter, by Sigrid Undset. New York: Alfred A. Knopf. $2.00.

ONLY now published for the first time in English, "Gunnar's Daughter" is more than a promise of Sigrid Undset's great masterpieces which were to follow. Inevitably the novel will be compared to "Kristin Lavransdatter" and "The Master of Hestviken," for it is placed in the same general era which she has already made familiar to her many readers. Yet "Gunnar's Daughter" has very decided and splendid qualities individual to it. Here Mrs. Undset has closely adapted her style to that of the Icelandic sagas: the story is told primarily for the story's sake; characters are etched rather than painted in broad strokes; purely descriptive passages are kept to the absolute necessary; and the cameo effect preserved with the utmost creative economy. Thus the story—tragedy of love changed to hate to revenge—stands out starkly and movingly. For itself, it is superb in the telling and the always concealed art of suggestion.

From a few salient traits, which incidentally are never the sterile ones of "types," the author succeeds in creating a full character. Even about Vigdis, the heroine, and Ljot, the man she dooms for death at the hands of their son, she does not tell us very much; seemingly they create their own entities and they are readily comprehensible through their words and actions. Again, the Norway of King Olav's day, then green for the later harvest of Christianity, is barely described but it is real.

A speculation, however, will not down: would it be so if the reader was not familiar with Kristin or Hestviken? I would answer affirmatively: one would sense, rather than know, that Mrs. Undset was thoroughly at home in her period; the times, the social customs, the countryside, the people of the last Viking decades are inherent in the book, depicted more sparingly but none the less clearly. But it must be admitted that enjoyment of "Gunnar's Daughter" will be intensified for those prepared for it by the two other works. If there is any flaw it is one of omission—an omission of a quality which the author apparently does not possess. It is that of humor. Nevertheless its omission is less notable here where a very short novel demands more simplicity in its emotional unity.

However excellent "Gunnar's Daughter" is, there can be little doubt that in her development as a writer Mrs. Undset has wisely chosen the broader canvas. She is a master with time and the conviction of the passing of years and generations succeeding one another requires more range. Vigdis does not step out of her frame as Kristin does to become a woman who, in her essential characteristics, might live next door; Ljot remains a Viking where Olav of Hestviken might be the penitent on the other side of the confessional; Gunnar is only the master of Vadin whereas Lavrans is recognizable in any age. Given scope, Mrs. Undset achieves wonders with character which few have equalled and none excelled.

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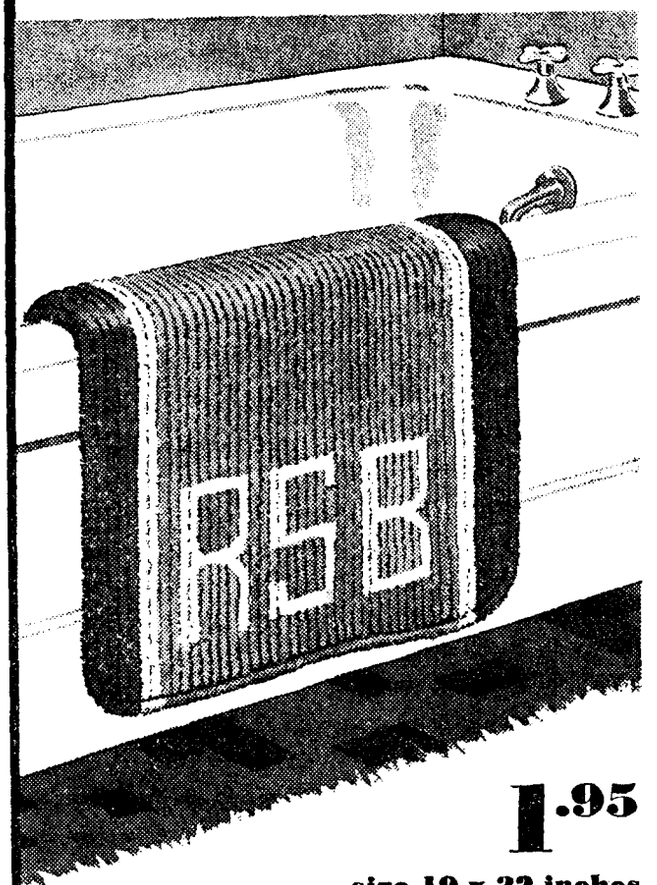

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We could guess at what Vigdis and Ljot might have done in certain circumstances, but we would know what Erlend and Kristin would have done. One leaves them with a sense of completeness, but "Gunnar's Daughter" is finished with a thirst for more. Viewed in the light of her achievement, the book would be the framework on which the author could possibly later build another masterpiece. Standing alone it is not that. It has every one of the seeds which would come to full flower as she matured, but in its own right the novel is a remarkable accomplishment of her youth on which the present-day Nobel Prize winner can look with pardonable pride.

JOHN GILLAND BRUNINI.

Women Writers

The School of Femininity, by Margaret Lawrence. New York: Frederick A. Stokes Company. $3.50.

THIS is certainly one of the most interesting books I have read in a long time. There is a charm about it, and a freshness of thought one does not often find nowadays, and although one may not always agree with the judgments and especially with the deductions in which its author indulges, one cannot bring oneself to lay it aside before one has finished it. In some points this account of the life and work of famous writers of our age and of last century is a perfect masterpiece. Miss Lawrence certainly knows her subject, and had a happy thought when she started assembling under what I would call one roof, the women who by their writings have exercised a decisive influence on their entire generation. It could not have been an easy work, but she has performed it superbly, and in a certain way neutralized the criticisms it might have met by frankly acknowledging that her book does not pretend to lay down the law, and that she does not expect its readers to accept as Gospel all its theories.

I will say at once that personally I prefer the first part of the book to the second, perhaps because it does not contain so much femininity. For the impartial reader, the chapter on the Bronte sisters will perhaps be the most interesting in this first part. Apart from the fact that it is extremely accurate, and allows one to come to quick conclusions concerning the famous sisters, it contains thoughts which make one think, and sentences which at once engrave themselves in one's brain and memory. I confess I like less the chapter on George Eliot, and at the risk of being thought Victorian, I admit I do not care for the parallel which Miss Lawrence draws between the famous novelist and Queen Victoria, when she writes that "Victoria lived in the shadow of a comfortable memory, while George Eliot lived in the shadow of an uncomfortable erotic necessity, but both of them were very good women." Perhaps the best pages in Miss Lawrence's book are those devoted to Olive Schreiner whose mentality she seems to have understood and to have appreciated not only with sympathy, but with justice. But here again her psychological sense fails her, because although she notices the effects, she never seems to fathom the causes of the different actions of the personages she describes, and the women whose stories she relates.

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The second part of the book, which deals with modern writers, pleased me much less, but perhaps this comes from the fact that, belonging as I do to another generation, I cannot understand the novelists of the present day, and don't like them, in which probably I am wrong. In my opinion real literature ought to make one think, which few books now do. But in this respect Miss Lawrence's is an exception, because its talented pages belong to the number of those which are never forgotten. "The School of Femininity" is perhaps too long a work, goes too deeply into subjects which do not deserve the attention, and passes over too lightly questions it ought to have gone into more thoroughly, but it is a well written and most interesting book, and one of the few which leave their impress on their readers, and as such it ought to be warmly welcomed by all those who do not think that detective and mystery stories are what my generation used to call "literature."

CATHERINE RADZIWILL.

Memoirs of a Clergyman

Across the Years, by Charles Stedman Macfarland. New York: The Macmillan Company. $2.75.

DR. MACFARLAND is one of the best-known Protestant clergymen of his generation. His own faith is indebted to him for years of service, and particularly for his energy and tact as a "pioneer" with the Federal Council. Catholics are grateful not merely for a constant understanding of the proper areas of cooperation but also for a volume on Mexico which did much to reveal the facts concerning the persistent religious persecution.

It is eminently natural that the autobiography of such a man should deal with important events and interesting people. Three portions struck me as especially worth while—those dealing with Protestant efforts to effect a peaceful settlement of the World War, with President Wilson, and with the author's wife and her attempt to house-clean the D.A.R. Dr. Macfarland publishes a series of documents setting forth, for the first time in so far as the present reviewer is aware, how deeply in earnest American Protestants were in their endeavors to induce the belligerents to come to terms. Later on Dr. Macfarland undertook another mission of mediation. He tried to persuade Herr Hitler that anti-Semitism was a mistake, and that only full freedom of conscience could insure a bright future for Germany. Of course he was not the only American to make this attempt. But it is in keeping with his training, his ideals and his faith as a Christian that he should have made the effort.

The tribute to Mrs. Macfarland is at once charming, touching and amusing. She was a woman whose mind could stay made up; and the story of her relationships with the D.A.R. is a chapter not to be omitted from the history of American society. But the book as a whole reflects so clearly the times through which many of us have lived that it should find many interested and benefited readers.

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A Frontier Novel

The Man of the Storm, by Ethel Hueston. New York: The Bobbs-Merrill Company. $2.00.

AT the ceremony in St. Louis which marked the incorporation of the Louisiana Purchase into the United States in 1803, there were present representatives of four races who thus saw the beginning of a new era. The Americans were jubilant; the French, who saw the Stars and Stripes replace the tricolor, were sad at Napoleon's abandonment of them; the Spanish, never reconciled to their nation's conquest, were resigned to a new master; and the Indians—but their emotions ranged from disguised belligerence to apathy. Ethel Hueston, even if her treatment is seldom profound, brings these people to life and re-creates, suggestively rather than concretely, the faithfully historical backdrop. She has succeeded admirably with her central characters—Dona Teresa, as original a woman as one can find in any fiction; John Cotter, who was the first white man to penetrate the Yellowstone; and Tempête, half-English, half-Indian. Although one might cavil at certain stereotyped features of a romantic plot, the author sustains interest throughout. The book will be well received by those who seek entertainment and favor the incidentally historical novel.

The Rural Muse

The Squirrel's Granary, by Sir William Beach Thomas. New York: The Macmillan Company. $2.50.

A GOOD anthology is the direct opposite of those dreadful compilations of "representative poets" which exhibit arms and legs of the great or nearly so. It has organic unity quite its own. Symmetry does not rob it of life, but rather makes it come strangely to life. Everyone has enjoyed the experience of realizing for the first time, by reason of its place in an anthology, how fine this or that poem is. Sir William Beach Thomas calls his book "a countryman's anthology," but in this country it is likely to appeal most to dwellers in pleasant small towns, who enjoy nature in moods most like England's. He has culled excellently from ancient and new literature. Editorial musings, inserted here and there, help to give the volume unity and are first-rate in themselves. The result is an admirable book. Of course these are the inevitable omissions to contend with, but to balance them Sir William has unearthed treasure new to this reviewer at least—the poetry of Charles Plumb.

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